

Evangelicalism in the Church of England.

(By W.F.P.)

IN all the great religions of the world, and especially in Christianity, there are three elements, viz.—the traditional, the historic, and the external.

These three are all to be found in the Church of England, which gives it an essentially "comprehensive" character. There is the Anglo-Catholic school, representing mainly the historical, institutional principle, though not exclusively. There is the Liberal school, which stands for the Rational, Critical and Speculative element. There is the Evangelical school, which primarily stands for the Experimental, Mystical element. On the whole, I think, this is a fair description of the Church of England to-day, although these three elements are often combined, and, when they are, they produce a full Catholicism which is rarely seen.

In the mind of the average Churchman the term "Evangelical" stands for that particular party in the Church whose belief and teaching centre in the Cross, and whose worship is characterised by simplicity.

For the sake of clearness, let us confine our attention to the Evangelicals, and see what there is in this term that is distinctive of them as such.

Evangelicalism is a witness and a protest. The positive side far outweighs the negative. It regards with the gravest suspicion any teaching which obscures direct access of the soul to Christ, whether it be priest, Church, invocation of the Saints, or Sacramental confession. It is not averse to private confession, as allowed in the Prayer Book, which has very definite safeguards.

It is very strongly opposed to doctrines and practices regarded as mediaeval. The dislike manifested by Evangelicals for Roman Catholicism or anything that savours of Romanism takes very severe forms when necessary. They all feel the debt spiritual religion owes to the Reformation, and are not ashamed on that account to call themselves Protestants.

This does not imply that they are blind to the many mistakes and failings of the Reformers, but they do remind Churchmen, through the Church Record and other publications, of the need of standing fast in the liberty which was given to them by the Reformation Movement.

Evangelicals distrust Romanism, whether without or within our Church, and therefore are strongly opposed to Tractarianism and its successors in the Church to-day.

Besides these, as already mentioned, there are other elements of interest in the Evangelical Movement. Some are Fundamentalists, others are more liberal in their interpretation of the Truth as it has been received. Many prominent scholars within the ranks have done good service in relating traditional truth to modern thought, at the same time being faithful to the elementary truths of the Gospel. The old and the new views are often discussed among the brethren, and as a result there is a greater desire for unity within the ranks of the movement.

The great missionary work of the Church Missionary Society stands as a wonderful testimony to the power of God in the lives of men and women. God has honoured those who have stood so faithfully for the great commission to "preach the Gospel to every creature."

What is the future of Evangelicalism in Australia? There are many dangers of the movement gradually dying for want of support? This is best answered by ourselves, both Clergy and Laity.

Christianity is an experience, or it is nothing. We believe that Christianity is essentially a religion of Redemption, that man is a sinner and needs to be saved, and that can be effected only by faith in the Saviour's atoning death on the Cross of Calvary. Personal surrender and holiness by the indwelling Christ are demanded of every professing Christian. These facts are fundamental, from which Evangelicals must not give way.

On the intellectual and social problems of the day, there is a great need for an attitude of readiness to learn from every quarter, to throw away any suspicions of the past, and to grapple earnestly with these problems. There is a great need of gathering together into one inclusive body all Evangelicals of every shade of opinion, and of pooling all our resources of experience and knowledge. The older men to give the benefit of their ripe experience, the younger and more enthusiastic to supply the urge and leadership which is so necessary to-day, for youth will have its way in the end.

Australia has one great need in all our cities and towns. Our motto must be "Australia for Christ." Our country will not be won by hugging the shores of tradition or

convention, whether Evangelical or otherwise, but by "innovations of the Spirit." Who ever unfolds to those who are consecrated, new paths and new power to accomplish the will of God.

Some Results of the Oxford Movement.

(By Rev. W. T. C. Storrs, M.A.)

I HAVE been asked to contribute to this special edition of the Church Record an article on the subject of the results of the Oxford Movement. There are not a few who are far more capable of writing such an article than I am. But I dare not refuse such an invitation, lest I should seem to some to have failed a cause which is very dear to my heart, and which is of vital importance to spiritual religion and to the welfare and stability of the Protestant, Reformed and Catholic Church of England. In dealing with the subject, I propose first to consider the results that are claimed for it by Anglo-Catholics, and by others who are seeking to justify their participation in the celebration of the Centenary of the Oxford Movement.

The Church as Catholic.

Foremost among these results is placed "the renewal of the belief that the Church of England is a true and integral part of the one, holy, Catholic and Apostolic Church of Christ, and as such, derives its authority from the Divine Head Himself." The Catholic and Apostolic Church in which we, in the Creed, express our faith, is something very different from the visible Churches. It is a Church mystical, the Body of Christ. That Body of Christ is made up only of those who are His. It exists wherever two or three are gathered in His Name. No presence of Bishop or Priest is essential to its proper constitution. He is in the midst—that is the one essential condition, and He is there, where only two or three are gathered in His Name. "Visible Churches are folds, enclosed in their own walls. The Church of Christ is a flock, the sheep of the Good Shepherd, Jesus Christ."

Sacerdotalism.

Again, another result is placed before us in this form—the Church of England as a part of the Catholic Church, "derives its authority from its Divine Head Himself, and through its doctrine, its means of grace, its order and discipline, there is continued among us that life of grace and truth which has been bestowed upon the Spouse and the Body of Christ for the salvation of mankind." What does this language teach? Surely, plainly, that the Church is the treasury of grace. This involves that the one way by which the soul receives grace and salvation is through the channel of the Church. The Church has its Sacraments. Grace is imparted through the Sacraments. The Sacraments must be administered through the Priesthood. Otherwise they are invalid. No man is a Priest unless he has been ordained by a Bishop. Every Bishop must be consecrated by a previous Bishop. There must have been no break of the Apostolic Succession from the time of the Apostles. This theory is called Apostolic Succession. It is a poor substitute for the simple invitations of the Gospel—which Jesus—the Lord Jesus Christ gives—the only way, truth and life, which bids us find in Him our one Mediator. "No man cometh unto the Father but by Me." Peter and John repudiate any idea that they are channels of power or grace. It is by the name—through faith in the name. "Salvation is not doled out by a Church, but is ours through personal faith in Christ." The doctrine of Apostolic Succession leaves outside of the Body of Christ all members of non-Apostolic Churches. What a hideous doctrine! When we consider the saintly lives, the great service, and the effectual ministry of so many who have never found a place in an Episcopal Church. Nothing to warrant the doctrine of Apostolic Succession is found in the Prayer Book, the Ordinal, or the Articles of Religion. The Church supposes that the Reformation truth of Justification by Faith. It must do so when the appeal is made to Holy Scripture.

To the Oxford Movement is ascribed also "the revival of the corporate aspect of Religion." While we believe there is a deep union and fellowship which exists between all true children of God—that all such are one in Christ Jesus, and that membership of the External body is important for the spiritual welfare of individual Christians, yet we emphatically declare our judgment that the Oxford Movement has not helped forward this unity, either spiritual or external. It has brought about wide and unhappy division, and has made the Church of Eng-

land a house divided against itself and has impaired very greatly its power and influence for the Gospel throughout the world.

Dignity and Beauty.

It is claimed again, that the Oxford Movement has helped immensely the dignity and beauty of our services. We ask, has this help made really for the spirituality and reality of our worship? We see a great increase in Ceremonial. But such external of ritual, processions and elaborate music, have drawn away the hearts of worshippers from that worship which is in spirit and in truth. We advocate a return to the simple, hearty, true worship, preparing the way for a message about the Saviour and Lord, and not an exaltation of the Church, as if such was the main Article of our Faith. But there is more to be laid to the door of the Oxford Movement in this direction. The Roman Mass has been introduced into numbers of Churches with all its teaching, so utterly contrary to Scripture and to the Articles of our Church. It is claimed there is more reverence in Anglo-Catholic worship. We ask, to what is the reverence directed? Not to Him, to Whose Table we come as unworthy, but welcome, guests, but to material objects, which, after all, are only symbols, by which we remind ourselves, not God, of that one sufficient sacrifice once for all offered on Calvary.

It is asserted also that the Anglo-Catholic helps to enrich the common treasury of the Church. How can this be, when the doctrines of Evangelicals and Anglo-Catholics are so contradictory? The Oxford Movement definitely repudiates some of the chief principles of the Evangelicals; nay, of the Church of England. The effect of the Oxford Movement was not to enrich and develop the teaching of the Evangelicals, but to counteract it. "The introduction into the Christian religion of sacrifices and sacrificing priests is utterly at variance with the whole system of the Gospel, and destructive of its most important characteristics."

No Part in Centenary.

But there are other equally strong reasons why we should not have any part in celebrating the Centenary of the Oxford Movement. These reasons are of really first-class importance. We maintain that it has diminished the authority of God's Word. It is quite true that a large number of Anglo-Catholics are strong in their apparent loyalty to Scripture. But the truth is they have undermined the authority of the Scripture by their continued appeal to Church teaching, in contrast to the teaching and history of the Church of Apostolic days. The Church teaching to which they appeal finds no place in the Acts and Epistles. It is the teaching of an age when the Church had largely forsaken the simplicity of the New Testament, and had developed a priestly system wholly foreign to the New Testament. It has undermined the authority of Scripture by making the position of the Apostolic Church a jumping-off place for all kinds of extravagances, instead of recognising that "the nearer the source the purer the stream," is true. For the honour of the Word of God, for the honour of the Apostolic Church, we will hold fast to the purity and simplicity found in the Acts of the Apostles and in the teaching of the Epistles.

It is a recognised fact that the teaching of the Oxford Movement has alienated multitudes from the Church of England, and many from religion altogether. Within the boundaries of the City of Melbourne there are Churches (non-Anglican), which are largely officered by those who could stand no longer the priestly claims put forward in their Parish Churches. It is a mercy they have found a spiritual home in Churches where the pure Word of God is preached, and the Sacraments duly administered. But how man have not, but have been driven to irreligion because their common sense could not tolerate the kind of claims made, and teaching given in Churches where they should have found the joy of His salvation.

There is no hindrance so great to the Reunion of the Christian Churches as the existence of the Oxford Movement.

With its doctrine of the Corporal presence, with its claims for Episcopacy, and its intervening of the priest between God and the sinner, it is presenting an insuperable barrier to the unity which the Anglo-Catholic professes to desire. If they would but abandon all that cannot be found in Scripture, how soon would a union be effected, which would glorify God and make the Church of Jesus Christ triumph throughout the world.

For these, and many other reasons, hardly less important, we call upon all true lovers of Christ and His Truth to stand outside any celebrations of the Centenary of a Movement which has been so mischievous in its results, and which found its origin in so much prevarication, deception, and treachery.

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Editorial

Bishop Radford to the Fray.

IT was a foregone conclusion that when the pamphlet "The Oxford Movement and its Issues" reached the public, a veritable storm would be raised. That was its purpose. It was bound to raise the dust. The protagonists of the Oxford Movement Centenary were not going to have it all their own way. Incontrovertible facts about the dangers of that Movement had to be broadcast, because it was well-known that forces were at work advocating a misty comprehensiveness and further, they were out to paint the so-called "Church Revival" in the most roseate colours. But Evangelical churchmen, clerical and lay, are not easily side-tracked, nor hood-winked. Bishop Radford has now entered the lists. The fact that he has, in a brochure in defence of the Oxford Movement, tried, statement by statement, to deal with the above-mentioned pamphlet, shows that it had to be reckoned with. But he doth protest too much. The little coterie at Oxford, who set on foot the Oxford or Tractarian Movement, sought to magnify the office of the ministry; to restrict grace to the Episcopal system of Church government, to dilute the Reformation principle by a new and unconvincing interpretation of the Ar-

ticles and Prayer Book; to introduce a system of Church discipline that would make the parish priest an autocrat; to substitute Church teaching for general Bible reading; to restrict to the Bishops, with the possible assent of all other clergy, all Movements of spiritual reform and development; to repudiate the right of private judgment and substitute sacramental infusion of grace for the doctrine of Justification by faith; to approximate the services of our Church to those of the Church of Rome, and to create afresh the condition of a teaching clergy and a hearing laity who dare not oppose the voice of the existing Church, under pain of National Apostasy. The pamphlet, "The Oxford Movement and its Issues," revealed all this in stark nakedness, and that is why Dr. Radford is deadily opposed to it.

Church of England Insurance Co.

WE congratulate the Directors of the Church of England Insurance Company of Australia on their second annual report, just issued, and the improvement in the year's work, both in the amount of insurance placed with the Company, and the net return. There is, however, much land to be occupied. A church like ours, with hundreds of parishes and districts, ought to be paying a premium income to the company of £10,000 to £15,000 per annum. We fear that local church authorities do not realise that the church itself will benefit financially with the profits of this Church Company, when dividends are payable. It is a well-known fact that the Ecclesiastical Insurance Company of Great Britain has handed over hundreds of thousands of pounds to the Church in England for maintenance and extension work, as a result of its profits. That is what this Australian Church Company will yet do. The Directors will begin to do it all the sooner, as the Company gets the support of the whole Church. Our Church Company is in most capable hands; its treaty agreements with other companies for re-insurance are exceedingly sound, all it wants is a much larger support. This we urge with every enthusiasm.

Seminary Priests.

IT is constantly asserted by advocates of the Oxford Movement Centenary, that one of the advantageous results of that Movement was the foundation of theological institutions

for the training of the clergy. The obvious answer to that statement is the retort that until then, the training of men for the ministry was undertaken by the Universities. What is not told us is that that so-called "Church Revival" introduced into the Church of England the Seminary as a training school for priests. Mirfield and Kelham in England are but samples. Thus we have in our beloved Church to-day a crop of professional priests, clever controversialists, great masters in little religiousities, even learned theologians, but not good clergymen, broad in their sympathies and intellectual vision; not trained to search for truth as for hidden treasure, and to feel an affectionate fellowship with all seekers and lovers of truth in whatever Church they can be found. Seminarists, as these trainees are, emphasise the Church as an exclusive institution, the historic succession as an indispensable pre-requisite for sacramental grace, the necessity for auricular confession, and the prescriptive spirituality of the priesthood. All of which is foreign to the New Testament.

The Revival We Need.

VERY many thoughtful, devout people feel that we are on the eve of a Revival of spiritual religion in the world. It is also our considered opinion. But we are convinced that it will only come through a re-discovery of the Bible. Various groups are working themselves up into a frenzy, in the hope that the "revival" they want will emerge from the jostling contacts of the day. But such revivals will not necessarily be of God. It is God the Holy Spirit, through His Divine Word, Who will bring about the much-needed and longed-for revival. The Bible is not read as much as it used to be; but we are convinced that it will be a re-discovery of the Bible will be the thing of all others which will bring new life and new hope to us. The Bishop of Chelmsford states: "People to-day are looking for a lead and for a guide, and though the opinion may be a very old-fashioned one, I am myself firmly of the opinion that the bewilderment which is so characteristic of life to-day will only be dispersed when we can again be described as a Bible-reading nation. . . I believe there is nothing which the clergy could more profitably concentrate upon to-day than the continual urging of the reading and study of the Bible by their people, young and old." Therein lies the secret of true revival.

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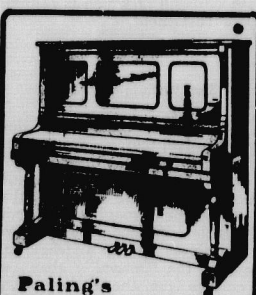
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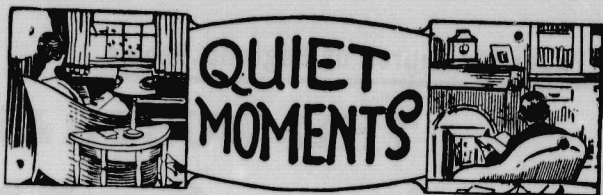
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A Good Man.

SOME years ago now a book was published by a well-known novelist of the time, with the title, "God's Good Man." The hero was the Vicar of an English country parish. As far as we can remember, there was nothing exceptional about this clergyman. Like hundreds of others, his constant aim was to be faithful in all things—"God's good man."

We often hear to-day the expression, "a good man." We say of a friend, he is "a good man." And yet these words are used very sparingly in Scripture. We ourselves can only find them three times in all.

Their first use in the Bible recalls a tense and bitter day in David's life. His son, Absalom, had risen and reached his hand for the crown. David had fled beyond Jordan, pursued by his son. The armies met in the wooded country near the city of Mahanaim. The king anxiously awaited news in the gate-house. The watchman in the tower above announced the coming in the distance of two runners. And he added, "One thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok." And the king said: "He is a good man, and cometh with good tidings." Evidently it brought some gleam of hope to the anxious heart of the king, that news of his son should be carried in the lips of a loyal and faithful friend.

For the next use of these words, "a good man," we must turn to the New Testament. On the day of the Crucifixion the disciples found themselves in a very grave dilemma. What was to be done concerning our Lord's Body? This was solved by a man of position and influence named Joseph. He "went to Pilate and asked for the body of Jesus." This Joseph, who belonged to the town of Arimathea, is described by the Evangelist Luke as "a good man, and a righteous . . . who was looking for the kingdom of God." Joseph of Arimathea used his position and influence to secure our Lord's Body from dishonour and he gave his own new tomb for the interment. He, too, proved a faithful and generous friend.

The third use of these words is concerning another Joseph. He first comes before us in an act that discloses a loyal and generous heart. A wonderful wave of enthusiasm and love had passed over the Early Church. "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common (the spirit of Christian Communism is 'give,' of non-Christian Communism, 'take')." Now, of this Joseph, we read that he, "having a field, sold it and brought the money and laid it at the Apostles' feet."

It happened soon after this that "a great persecution against the Church" broke out in Jerusalem, and many of the Christians were scattered. Some of these went as far as Antioch, and there began to preach the Gospel to

the Gentiles. "And the hand of the Lord was with them. And a great number that believed, turned unto the Lord." When word of this development came to the Apostles' ears at Jerusalem they sent a deputationist, or commissioner. The man chosen was not one of their own number (though he is later called an "Apostle"), but this Joseph, of whom we are speaking. He had in the meantime received a surname, "Barnabas." Barnabas means "Son of Appeal." If the appeal is hortatory we think of him as a "son of exhortation," if consolatory, as a "son of consolation." His large-heartedness, generosity and spiritual understanding is soon manifest. "Who, when he was come and had seen the grace of God, was glad; and he exhorts them all that with purpose of heart they should cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith; and much people was added unto the Lord."

Now what really is a good man?

Dr. Pollock, the present bishop of Norwich (to whom we owe so much for his part in the Prayer Book controversy), published a book a few years ago with the title, "Good men without faith." This is a small book but it evidently expresses the thoughts and wonderings of many years. In our Lord's day the problem was "Religious men without goodness," but to-day it is rather "good men without religion." The clergy and parish visitors meet large numbers of nominally Church of England people who do not attend Church. When asked why, the answer often is, "Oh, I'm just as good"—meaning either "I'm just as good as those who go," or "I'm just as good as if I went."

Now the first of these alternatives it is of course, impossible for a visitor to discuss with a parishioner. But what about the second?

Church people should frankly and generously welcome all "goodness," wherever it is found. And there are no doubt many good and excellent citizens who never attend Church. And many of these are actively engaged with humanitarian interests, or what they consider humanitarian, in lodges or societies or "movements," of one kind or another. We can ourselves remember when leading men in the Labour agitation felt that they were not only helping a humanitarian movement, but something that was distinctly religious. (Though if we are to believe what the Labour leaders say about each other to-day, we should hardly think that religion as such enters much into their politics—and if that is so, so much the worse for them and for all that they represent). There is a great danger that men engaged in any of these ways should be satisfied with that as their religion. They are "good men." But is that enough?

Bring this position first to the test of the commandments of God. The law contains two commandments, not one. The first and great commandment is, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind."

Now those who rest in humanitarian activities read God's law as though the second commandment, "thou shalt love thy neighbour as thyself," were the whole law. This is very far from right. "Thou shalt love the Lord thy God." This opens at once a new field of experience and of life. It is here that God enters. It is only by His grace that we can begin to keep this law. The religion of humanism is "good" judged by human standards, but it is "not good enough" for the sons of God. God's children should love Him. "Where thy treasure is, there will thy heart be also." Where the heart draws the feet will follow—indeed they will run.

Bring this position next to the test of the direct teaching of Christ. Nicodemus seems to have been one of the finest and best men of his time. He was a rich man (we judge this from his costly gift), he was a ruler, he must have often spoken on public occasions, for he is called a teacher. Now to this man—a humanitarian and a gentleman—Jesus said: "Except a man be born again he cannot see the Kingdom of God."

Are things then, changed from our Lord's Day? The Pharisee was the "Jack Horner" of the Gospel story. To-day it seems to be the publican, only with this difference—the temple of God has disappeared and the lodge room (sometimes called a temple), or the committee-room or the council table of some "movement" has taken its place.

Some Fruit of the Oxford Movement.

(Communicated.)

There is no doubt that Kettle, Newman, and Pusey planted the seed from which has come the present-day tree of Anglo-Catholicism. This tree is bearing its harvest of exotic fruitage in the shape of rank sacerdotalism and haunting ritualism. For example, *A Children's Eucharist at St. Peter's, Broken Hill*. We quote from a contemporary—

It is an unusual church; white-walled; very simple; very lovely. There is a splash of colour where the Scouts and Guides keep their troop flags, by St. George's Shrine; another by the font, where holy pictures and a little Madonna make a gay Children's Corner.

Beneath a dome, in a spacious blue-carpeted sanctuary, gleams the marble altar, with its golden ornaments, and its ruby lamp of fire. Except for a seat or two at the back, and along the sides, for parents and older people, the church is completely filled with children—the boys grouped on the south side, the girls on the north, and the tiny kindergarten folk out in front. In the nave, a priest, black-cassocked, directs the devotion.

Silence—for recollection; a prayer of intention, which we all say together; then, as the celebrant and acolytes enter, eighteen standard-bearers come forward with their banners for the procession. (We are all in "wards" for our various duties—such as the singing wards of St. Cecilia, and St. Francis, the acolytes' ward of St. Michael, and the churchwardens' ward of St. Nicholas—and each ward has its banner, with the emblem of the patron saint.) Crucifer and taperers lead the way; then all the children in order, each ward with its banner; the parish banner, bearing the crossed keys of St. Peter, and a senior boy as clerk, accompany the celebrant, who is wearing a cope. Such a joyous procession! It wends its way round and round the church, and then through an avenue of banners. The priest comes to the altar for the Mass.

It is all sung by the children (and sung in full) to Merbecke's setting, not very expertly, perhaps, but very heartily. Another procession! With cross and lights, the priest is going towards the north to sing the Holy Gospel.

A few minutes' instruction after the Creed and then the ceremonies of the Offertory. A boy from St. Nicholas' Ward is clearing the

almsboxes. Now, escorted by his standard-bearer, he brings the alms-dish to the chancel-step.

From the west there slowly approaches through the nave a solemn little group. First comes the Banner of St. Elizabeth of Hungary. The Ward of St. Elizabeth is responsible for the oblation of bread, and a little girl, all wrapped in a golden scarf, is bearing the canister with the water-cruet; after them, the banner of St. Alban escorts a boy from St. Alban's Ward, wearing a scarlet scarf, and bringing the cruet of wine. The acolytes are receiving the Eucharistic gifts at the chancel steps, and bearing them to the altar. . . Now it is the awful moment of consecration. It is incredible that so many children can keep so very still. The bell rings out. The Sacred Host is lifted high; the acolytes raise their torches in salute. The children's Lord is here in His Sacrament, and we adore. . . Now the mystery is ended; the priest is investing in the sacristy. We have knelt to say together a quiet "thank you"; we have sung our ending hymn of praise.—Church Standard, October 16, 1931.

Adoration of the Most Holy Sacrament.

The extreme practices in the parish of Port Lincoln, Diocese of Willochra, are well-known. For example:—"Now, our Lord is greater than any Governor, any King, or any Emperor. They are but toy soldiers, dressed up in a little gaudy tinselling, strutting on the stage for a passing moment, compared with the glory and everlasting majesty of God. How are we going to do our Lord honour? Catholic devotion has evolved a beautiful act of devotion called 'Benediction.' The Blessed Sacrament is placed in what is called a Monstrance, and enthroned amidst lights and flowers above the tabernacle, which thus becomes a place of honour. We set our Lord up on high in the midst of His faithful followers. Then on our knees we sing His praises and offer Him the adoration of our hearts, of which the ascending incense is a symbol. But we cannot go away without receiving our Lord's blessing. The heart of the service is when every head is bowed, and in complete silence the Priest makes the sign of the Cross over the people, who thus receive our Lord's benediction or blessing. The rite of Benediction is particularly simple. When the candles are lighted the Priest goes up to the altar, opens the tabernacle, takes out the Blessed Sacrament, and placing it in a 'Monstrance,' enthrones it above the Tabernacle, in a place prepared, and around which flowers and candles are grouped. He then puts incense into the thurible, and on his knees incenses the Blessed Sacrament. This smoke of incense is the symbol of prayer. As soon as the priest opens the Tabernacle, the people sing the hymn, 'O Saving Victim,' hymn 311, part 2, A. & M. When this is finished, any other devotions may be used, such as portions of the Litany or the Te Deum, or a hymn in honour of the Blessed Sacrament. After these devotions whatever they may be, the hymn 'Tantum ergo,' 309, part 2, A. & M., is sung, at the second line of which, 'This great Sacrament rever,' everybody in Church bows low. At the end of the first verse, the Priest again puts incense in the thurible, and incenses the Blessed Sacrament. When the hymn is finished, the Priest sings 'Thou didst give them bread from Heaven,' to which the people respond, 'Containing in itself all sweetness.' Then comes the prayer of the Blessed Sacrament, and any other prayers which may be ordered by the Bishop.

"Then the Benediction is given with the Blessed Sacrament. The Priest takes the Blessed Sacrament in the Monstrance, covering his hands with a long scarf of silk called the 'humeral veil,' and makes the sign of the Cross over the people, to give them the Benediction of Blessing of our Lord in the Holy Sacrament. As he does so the bell rings, and all heads are bowed. As he is replacing the Blessed Sacrament in the Tabernacle the people sing psalm 150, followed by the Divine Praises, which are said after the Priest."—Port Lincoln parish paper, "The Ensign," April, 1933.

The Oxford Centenary.

The Mar., 1933, issue of "The Ensign" states:—

"Solemn Requiem for the repose of the souls of the heroes of the Catholic Revival, and all priests and laity who have had a share in the revival."

"A Peep Inside God's House."

The following is from a booklet entitled "A peep inside God's House," and sold by "The Church Stores," Sydney. The booklet is intended for use in the instruction of

children. Its illustrations include a Shrine of the Virgin Mary, Stations of the Cross, a Confessional Box, a Holy Water Stoup, an Altar (so called), and a large sized Crucifix.

The booklet consists of a dialogue between a boy and a girl:—

Boy: I wonder if you chanced to see
A tiny little light?
It hangs before an Altar fair,
And shines both day and night,
Girl: Oh, that's the place where Jesus is,
In Sacrament Divine;
It's there where Jesus loves to be
Beneath the outward Sign.
Boy: And as you passed along the aisle,
You surely must have seen
Confessionals, I think they're called,
They're like a wooden screen.
Girl: Oh, that's the place I go to when
I want my sins forgiven;
The priest gives Absolution there,
To make me fit for Heaven.
Boy: And do you love the Altar, where
The Sunday Mass is said?
Where Jesus Christ is offered for
The living and the dead?
Girl: Indeed, I love it best of all,
To it I bow my knee;
For Jesus on the Altar gives
Himself for you and me.
Boy: And did you smell the incense sweet?
It seems to fill the air.
The vicar says it's such a sign
Of Heaven-ending prayer.
Girl: I did, and when I saw the cloud
Ascend at Mass to-day,
With very joyful, thankful heart,
I did my very best to pray.
Boy: And did you when you left the Church,
Some Holy Water take?
And on your brow, the sacred Sign
Of Jesus did you make?
Girl: Be sure I did. Without a doubt,
When I came in as well;
For so I shunned the evil thought,
And all the powers of Hell.

The Catholic Child.

In a companion booklet called "The Catholic Child," there is equal Roman teaching. Here is a sample:—

A Catholic child will die,
His flesh in the grave will lie,
His soul will be safe if he's done his best,
If he with the Sacraments has been blessed,
There's nothing to fear but a soul at rest,
For every Catholic Child.

This is fruit of the Oxford Movement. And most of our Bishops are urging their people to join in thanking God for this so-called "Church Revival." This is impossible for loyal Church of England people!

(Our readers will understand that "Church Stores" has no official connection with the Church. It is not run, as some people perhaps think, by the Bishop or the Standing Committee, but is purely a private venture. The Church is not responsible for the Anglo-Catholic and Ritualistic literature that it offers for sale.)

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers, Communion Hymns are not included. The figures in parentheses signify easier tunes.

Hymnal Companion.

July 9, 4th S. aft. Trinity.—Morning: 107, 131, 289, 291; Evening: 320, 24, 570, 38.

July 16, 5th S. aft. Trinity.—Morning: 1, 564, 308(427), 319; Evening: 95, 165, 295(149), 35.

July 23, 6th S. aft. Trinity.—Morning: 550, 275(7), 329(279), 334; Evening: 529, 377, 590, 21.

July 30, 7th S. aft. Trinity.—Morning: 568, 255, 233, 302(117); Evening 248, 30, 285, 29(427).

A. & M.

July 9, 4th S. aft. Trinity.—Morning: 1, 300, 633(238), 276. Evening: 225, 236, 168, 477.

July 16, 5th S. aft. Trinity.—Morning: 160, 240, 545, 260. Evening: 288, 252, 373, 223.

July 23, 6th S. aft. Trinity.—Morning: 166, 242, 175, 277. Evening: 439, 254, 370, 24.

July 30, 7th S. aft. Trinity.—Morning: 3, 175, 201(63), 265. Evening: 223, 246, 257, 207.

The Oxford Group Movement

(Contributed.)

THE A.C.R. is, I think, too indulgent to opponents of this great Movement. In its last issue an article by "Bondservant" makes sad reading. If only "Bondservant" had recognised the just limitations the Great Master has placed on all true "Bondservants":—"Forbid him not, for there is no man which shall do a miracle in My Name and be able quickly to speak evil of me. For he that is not against us is on our part!"

But the whole article was a travesty of ordinary truth and reveals a very ill-informed acquaintance with what the Group Movement is and does.

If only the Rev. C. M. Chavasse had followed the wise admonition of his sainted father, an admonition given quite generally regarding any movements concerning which doubts might be experienced! For Mr. Chavasse himself, and his satellites have gone beyond the "aloofness" into positive opposition.

If only "Bondservant" had had the grace of "sportsmanship" and read carefully what the Group leaders themselves are teaching and doing, he would never have had the hardihood to make statements so absolutely untrue as the following:—

1. "What is meant by the term 'life-changing'? There is an experience and there is often a forsaking of some besetting sin, but sin as a whole remains untouched."

2. "The Group Movement practically claims to be without Doctrine."

3. "They give the Group the honour and swear allegiance to it, and apparently the leader of the Movement quietly takes his share, with no recollection of how St. Paul thanked God that he had baptised none save, perhaps, half a dozen, lest men should be attracted to him, and not to his Master."

4. "The Group teaching rather suggests a fellowship in sin than a fellowship of the Saints. . . . It is conducive to a lowering of morality, and a lessening of the realisation of the sinfulness of sin."

5. "The Group, however, relegates to the Bible a back place in its bookshelf."

6. "The old rugged Cross is out of sight; the Lord Jesus Christ is a Patron or President of the Group, not more."—(Chavasse.)

If only "Bondservant" and his conferrers would read "Seeking and Finding," a volume of Group sermons by Dr. E. MacMillan, minister of St. Andrew's Presbyterian Church, Pretoria, and Head of the Department of the Philosophy of Religion, University of Pretoria, and "The Conversion of the Church," by Rev. S. Shoemaker, and "He that Cometh," by Geoffrey Allen, as well as a criticism (more Christian and truthful than "Bondservant's"), "For Groupers Only," by Rev. E. Plowright!

Let me give some quotations from the first-named book, which show how unfounded and unfair are the charges laid against the Movement by these hasty critics.

In a sermon on the sinner woman who anointed Jesus' Feet, Dr. MacMillan says:—

She broke the flask, the narrow neck of which would only admit of the precious contents to come drop by drop; she broke it, and poured it all over His head and feet. She felt it must be all or nothing.

"Love so amazing, so divine,
Demands my life, my soul, my all."

It was here the experience of forgiveness began. It does not begin until we have got to the point of realising that we are in debt by our sin, hopelessly and irrevocably in debt; that we have nothing to pay. It is a debt which must be cancelled against us. That means it must be paid by someone

else. Someone must stand the loss. We can do nothing about it; we can only bring the debt to Him and leave it to Him. If we are willing to see the last of our sin, He will wipe it out against us. But not easily, and not anyhow. Only in one way, by bearing the shame and guilt of our sin—no other could do that but the Spotless Lamb of God.

"There was none other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in."

Again, in a sermon entitled "The Church a Fellowship," the preacher says:—

"He is not only our fellow, but our Friend. This, says T. R. Glover, is in plain English the meaning of the Incarnation—friendship and identification. It is also our essential part of the meaning of the Atonement. Atonement involves friendship and identification. Only by being identified with us, with our sin, could Jesus become our Atonement; only by being our Friend and our Fellow, 'He became sin for us, Who knew no sin,' that we, through Him, might enter into the forgiveness and friendship of God. He had to endure the curse of God upon sin in order to open up for us a new and living way to the Father. He bore our sins, not by sympathy, but by identification. He had literally and typically to take the sinner's place. That is why He had to die a death of such utter shame, attended with such revolting circumstances. He had to be put to an open shame, and at last crucified between two thieves. 'Tis true to say that Jesus died of shame. His love had to reach down to such depths of unutterable horror and degradation that it became red with shame. It broke His heart. . . ."

If you can say that this is a discredited theory of the Atonement, we will not argue about the matter. It is not a theory at all. It is a fact, which we have proved in our experience of Christ, or rather, a fact of which He has given us the proof."

I think these statements of doctrine speak for themselves, coming as they do from one of the leaders of the Movement, and in a volume of sermons dedicated "To the Fellowship known as the Oxford Group, this book is gratefully dedicated, 'Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests to God, even His Father; to Him be glory and dominion for ever and ever. Amen.'"

To many of your readers who may be hesitant concerning the Movement, I commend the earnest consideration of the following extract from Dr. MacMillan's Preface:—

"The Group is a new determination, someone has said, not a new denomination. The Church is its only organisation. It is for the challenge and renewing of the Church, in this generation, that God has raised it up. . . . This is my firm conviction. What I have seen in South Africa, and now in Canada, and the United States, of the miracle-working power of God, through the Group, has lifted the matter out of the area of dispute. God, the Holy Spirit, has acknowledged it as His instrument for the quickening of the Church. Refusal to identify oneself with it is to weaken its striking force in the Hand of Christ. No disloyalty to the Church is involved. On the contrary, the Church and one's relation to it become transformed, through a new and living relation to Christ, and to those who share a real experience of Him. Such a fellowship the Church was at the beginning, and must be again if the world is to be redeemed. This is the Church in action, the Church as, under the renewing and refashioning of Christ, she will appear, 'fair as the moon, clear as the sun, terrible as an army with banners.'"

Meantime we do well to take to heart a warning recently uttered by the Bishop of Gloucester. In writing to his diocese, Dr. Headlam says that those who are converted as a result of the Group challenge "will come to the Church full of spiritual zeal. They must not be disappointed. If the services of the Church are dull and lacking in reality and give no satisfaction to a man's spiritual desires, then people will be discontented and fall away. The cause of the Methodist movement from the Church was not anything but this. . . . If the Group Movement is at all sincere, it will be a testing of the Church."

How an Evangelical Celebrates the Oxford Movement.

THE Vicar of All Saints', Nelson, N.Z., the Rev. Ronald Haultain, as an Evangelical, is using this time of the Oxford Centenary to give to his people sound and wholesome teaching on Evangelical churchmanship, what we believe, and why we believe it. He proceeds:—

All Saints', Nelson, has a great tradition, a fine worthy history, and a definite work to do. Not as privilege, but as responsibility in spiritual service, we find ourselves—thanks to the work of previous vicars and devoted laity—one of the leading Evangelical parishes in N.Z. All Saints', for instance, is one of the largest supporters of the C.M.S., and is one of the few large Anglican churches in N.Z. that rejoices to have a regular monthly celebration of Holy Communion in the Evening.

There comes to us the challenge of the Centenary of the Oxford Movement. Our best constructive contribution, surely, is to make our own church life more sturdy, more virile, and in devotion to our Lord Jesus Christ, more spiritual. Mere destructive criticism of others will get us no where.

The Church of the Province of N.Z. owes more than she cares to acknowledge to the sturdy Evangelicals of our pioneer days. She needs, too, the spiritual contribution of the Evangelicals of to-day—and to-morrow. It would be a sorry day, for instance, for the Church in N.Z. if the C.M.S., and all it stands for, went out of existence.

In the light of these facts, the Vicar is planning to preach a course of sermons at Evensong under the title that lies at the head of this article:—

Sunday, June 4th: Jesus Christ, our Personal Saviour. Text, Acts iv., 12. This fact lies behind all our spiritual life, work and witness. It is the personal life of loving loyalty to Jesus Christ that is the essential.

June 11th: Jesus Christ, the Lord of our Bibles. Text, St. John vi., 68-69. Evangelical churchmanship has always placed special value upon the Bible—its teaching, its inspiration, its eternal worth. "Holy Scripture containeth all things necessary to salvation."

June 18th: Jesus Christ, the Head of the Church. Eph. iv., 15. How can Evangelical churchmanship best express itself? What do we believe about the Church? Shall we say, "The Church to teach and the Bible only to prove?"

June 25th: Jesus Christ, the Glory of the Sacraments. Texts, 1 Cor. xi., 23-26, St. Matt. xxviii., 19. What do Evangelicals teach about Baptismal Regeneration? Sacramental grace? The Real Presence? Fasting Communion? Evening Communion? Evangelicals value the Sacraments as much as any other church group, but they do not magnify them out of all proportion.

July 2nd: Jesus Christ, the Light of the Missionary World. Text, St. John ix., 5. What does the world-wide Anglican Communion owe to the Evangelical Movement? Why we should support the C.M.S., our great missionary heritage.

The Vicar earnestly hopes that parishioners will come along in large numbers to hear this course of sermons. Its purpose is the strengthening and expanding of our corporate church life through our Evangelical witness. Younger members are specially urged to come. It is a teaching course of sermons.

Missionary.

Exorcism in Papua.

The A.B.M. Review for May has an interesting story of Exorcism, told by Mr. Henry Holland, Missionary at Isitua. Taro is the staple vegetable food of the people; but a new heathen Taro-cult, more or less connected with sorcery, has sprung up, of which a Taro-dance forms part, and the people who take part in it are liable to become possessed by an evil spirit.

One morning, says Mr. Holland, my native teachers asked me to go and see a man who had gone out of his mind. I asked if he had been taking part in a Taro-dance. The people denied it, but when we reached the village I could see that they had been dancing. The man was brought to me, supported by his wife and a Papuan man. He looked fagged and worn, and was pointing to the sky and then to his throat, and saying (as interpreted by the bystanders), that God put a rope round his neck and pulled him up, and he cannot speak, as the rope has choked him; and he kept on bellowing and apparently trying to answer my questions, and constantly saying the Name of God, until I really began to wonder whether he were really possessed by an evil spirit.

So I made them all kneel down, and I prayed for a brief moment; and then, rising up, while he and the others still knelt, I put my hands on his head, and in the Name of the Father, the Son and the Holy Ghost, I commanded the evil spirit to depart from him and never to return.

As I said the words the man, still on his knees, spoke out plainly and asked what was the matter. Everyone was astonished. One man exclaimed, "Stand up, man, you have been mad all night." He again asked what it was all about, and, standing up without support, he began to answer the questions put to him.

When the people were quiet he explained that he had served for many years in the Government Police Force, and had never before taken part in a Taro-dance, and he showed them how he was dancing and beating the drum when he saw a rope come over his head, and he fell to the ground.

I told the people to kneel again and thank God, and they did. I was awe-struck myself, and felt ashamed that we do not trust God more. The man has often told his experience since. This Taro-cult has been introduced into many villages, though in some cases the Christians have succeeded in keeping it away. It seems to be a kind of combination of sorcery with spiritualism, or necromancy, such as is not uncommon on these islands.

In the C.M.S. "Gleaner," for May, Deaconess Claydon writes:—"During the past year I have become very conscious of the fact that all the restrictions that have hitherto been keeping India's women from taking an independent and active part in Evangelistic work, seem to be falling of like Peter's chains. Whether there is a large enough Christian community, I have been starting Zenana Committees composed of six members elected by the women as a representative body of keen Christians, who are anxious to help in the spread of the Kingdom. They are proud to be able to accompany me in my village work; and have shown themselves capable of doing a more far-reaching work than any missionary or Bible woman could ever have done. The aims of these committees are to prepare women of the villages, by regular weekly meetings, for prayer and Bible study; and by deepening their spiritual life to equip them for active missionary service."

The Need of Surrender.

There are thousands who are not happy in Jesus, though they profess to believe in Him, say prayers, read the Bible, keep the Sabbath, and even go to the Lord's Table. They have no sure hope in God. They can only say they "trust" it will be well with them. With all their confession, their Bible reading, their prayer saying, their Sacrament taking, and their crying "Lord! Lord!" they are not happy, are not really at peace with God, and cannot rejoicingly say, "Jesus is mine." How is this? What and where is the root of the evil? There must be something wrong. What is it? Is it not this? They have not believed in Christ aright. They say they accept Him as their Saviour, but it is plain they do not as their Master. They affirm they believe in Jesus Christ, but forget Jesus is Lord as well as Saviour. In a word, they have not really fully, and savingly, believed in Him—have not truly accepted Him, have not made the surrender. . . . They care not to be altogether on the Lord's side, and if you ask them to surrender themselves to Him, with the cry of decision, "All for Jesus," they are silent at once.



The Rev. George Polain, Rector of St. George's, Paddington, Sydney, has been appointed Rector of All Saints', Lismore, Diocese of Grafton, N.S.W.

Canon A. G. Moore, of Lismore, who recently underwent a serious operation in Melbourne, is improving in health, and hopes to leave for England early this month. We wish him complete restoration to health.

The parishioners of St. Augustine's, Neutral Bay, are delighted that His Majesty, the King, has conferred a Knighthood on Sir Walter Massey Greene. Sir Walter is a fellow parishioner, and frequently reads the lessons in Church on Sunday.

Miss Merle Greenwood, A.R.I.B.A., who has won the distinction of being the first New Zealand girl to gain the coveted degree of Bachelor of Architecture, is a daughter of the Rev. A. J. Greenwood, Vicar of St. Alban's, Dominion Road, Auckland, N.Z.

On the eve of their departure for Wanganui, Archdeacon and Mrs. Carter were entertained at a farewell social in the parish hall, Shepparton. They were presented with a wallet containing over £86, and a letter expressing the Vestry's feelings of appreciation and good wishes.

Mr. R. B. Madgwick, M.E.C., lecturer in Economics at Sydney University, has gained a research scholarship at Balliol College, Oxford. He leaves in August. Mr. Madgwick is the grandson of the late Rev. Edward Madgwick, Rector of St. Peter's, Cook's River, and later, of St. Thomas', Rozelle, Diocese of Sydney.

The Rev. A. A. Butchart, of the Melanesian Mission (Gana, Banksia Island), is in Sydney on furlough. Mr. Butchart is the only white resident in the village in which he is stationed, among 450 natives. Christianity has made good progress there, although it has been found impossible entirely to eradicate native beliefs and superstitions.

The death of Mr. David Robert Jones removes one who, for many years, was an active worker of St. Paul's, Burwood, Sydney. He began his business career in Melbourne in 1888, and came to New South Wales in 1903. The Rev. G. N. Searcy, Rector of St. Paul's, bore warm testimony to the deceased's earnest and devoted service for God.

The death of Mr. John Still O'Hara, in Sydney, removes one who, for fifteen years, was a member of the country Synods in New South Wales. Inspector in the Lands Department, a keen Churchman, he was stationed in succession at Bathurst, Inverell, Yass, Queanbeyan, and Moree districts. He did much to help in raising funds for country hospitals.

Miss Brooke-Anderson, member of the Mothers' Union Overseas Committee, London, is in Sydney. She is an inspiring speaker, and will lecture with the lantern in St. Philip's Hall, York Street, Sydney, on Wednesday, July 12, at 2.15 p.m., on Mothers' Union work in England, and of her

recent Mothers' Union Caravan Tour in Canada.

Dr. Howard Guinness, of St. Bartholomew's Hospital, London, is in Sydney. He is the travelling secretary of the inter-University Fellowship of Evangelical Unions, and intends to spend a year in Australia working in the universities and schools. He has already addressed congregations in Sydney, besides speaking at the University.

Recently Mr. J. R. Harper, B.E.E., Catechist in the parish of St. Paul's, Moonee Ponds, was ordained in St. John's Chapel Bishopsclough, Melbourne, to the diaconate for service in the Diocese of Tanganyika. Mr. Harper had already given up a high post in the Victorian Electrical Department. He is a graduate of Melbourne University, and went through Ridley College.

Sir Philip Street, Chief Justice of New South Wales, with Lady Street, was given a reception last week by the Victoria League prior to their leaving for England on a holiday trip. There was a large gathering of the leading citizens of Sydney. Both Sir Philip and Lady Street are held in high honour in N.S.W. They are devoted to, and most helpful in, all good works of the Church.

The Bishop Coadjutor of Brisbane states that Canon J. B. Armstrong, after a long life of active service and many, many years as Clerical Secretary of Brisbane Synod, intends to retire in October; the Rev. A. W. King, who has worked as a priest in Australia for fifty years (twenty-five of which he has spent in this diocese), has just resigned from the parish of Redcliffe. These are records of which men have a right to be proud, and we wish them joy, peace and happiness in their well-earned rest. We deeply regret that the Rev. C. C. Compton has been obliged to resign the living of St. Andrew's, Lutwyche, through ill-health. Our kindest sympathy is extended to him and his family. May he, in his trial and suffering, experience the blessing of that Divine Presence and support for which we most earnestly pray. We extend a hearty welcome to two new Vicars—the Rev. W. S. Milne, of St. John's, Bulimba, and the Rev. P. E. Demuth, of St. Alban's, Wilston, and we offer our congratulations to the Rev. M. E. De Burgh Griffiths, on his appointment as Warden of St. John's College, to the Rev. W. Deog, who has become our Chaplain to the Mission Seamen, and to the Rev. W. A. Hardie, who has been appointed to the important position of Chaplain to the Southport School.

The Rev. C. H. Nash, Principal of the Melbourne Bible Institute, who represented the C.M.S. on the Federal Government Inquiry Board in the management of the Roper River Mission Station in Northern Australia, passed through Sydney on his way south last week. In an interview, Mr. Nash said: "Where two races come into contact there is bound to be an admixture. We cannot prevent entirely the birth of half-caste children. Our plan should be to lift the half-caste to the level of the white. I think they should be encouraged to marry white people rather than black, and thus gradually remove the native blood. The half-caste problem is being handled judiciously by the Administration of the Territory." Mr. Nash said that people should be cautious about expressing opinions concerning the treatment of the natives. He found the police to be humane and reliable. In all but about two instances they were married men, and it was the aim of the Administration to have married police at all out-stations. The Church Missionary Society, he said, had three stations—at Oenpelli, Roper River, and Groote Eylandt. Nearly 200 aborigines were connected with each station, and about 60 children with each of the three schools. Groote Eylandt was a half-caste station, and about 80 children and young people were taught there.

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"Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind."—Luther.

"Godliness with contentment is great gain."—St. Paul.

JULY.

9th—4th Sunday after Trinity. Things temporal and things Eternal are today held in contrast. What if we could but remember this every day. Present things, however small, are preparatory to lasting works.

11th—John Calvin born, 1509. His teaching of predestination, carried to extreme by some, is guardedly and fairly stated in our Article 17. He did not originate the doctrine. The great Augustine did more to define it.

12th—Battle of the Boyne, 1690.

15th—St. Swithun, Bishop of Winchester, 883 A.D., called the Father of Kings. What was almost a Theocracy prevailed in England in his time. May such return to us.

16th—5th Sunday after Trinity. Peace without and Peace within. Whatever happens without in the world should not be allowed to ruffle more than momentarily the calm poise of a soul which hangs upon God. "In Me ye shall have peace" needs to be remembered when in the world we have tribulation.

Anne Askew burned, 1546. Protestantism may yet need its martyrs in some way if not at the stake.

17th—Russian War began, 1870. This, in part, began the Great War, for it laid the foundations of hate and suspicion between Germany and France through the aggression of the former and the capture by the latter of the Rhine Provinces.

18th—Papal Infallibility proclaimed, 1870. There are not a few Romanists who regard this as an error, or of so dubious a nature that its meaning cannot be stated.

20th—Defeat of the Spanish Armada, 1588 A.D. The final militant attempt to subdue England, but not the last effort of Rome by any means.

Next issue of this paper.



Loyalty to Christ Forbids Us.

IT is a well-known fact that in the early part of the nineteenth century there was a great revival of religion throughout Europe. That revival took two forms. One, the Evangelical, was progressive, associated with humanitarian reforms and world-wide missionary enterprise; the other, the Tractarian, was reactionary, guided by romanticism and desire to re-establish the rule of the clergy over the laity. The statements of certain churchmen today that the Oxford, or Tractarian Movement is a continuation or outcome of the Evangelical Movement, is totally misleading. The two Movements were poles apart.

We are agreed that both Movements shared in the extraordinary impulse towards reality of religious life—which desire emerged from the cold deism prior to and the adverse conditions of the Napoleon period—but in their means of responding to that impulse, the two Movements were widely and definitely opposed; and more than that, the ideals of the one could only be realised by the extinction or disappearance of the other.

There is a sinister tendency in certain quarters to belittle Evangelical faith and religion, and to assert that it seems to stop half way, and that the full-orbed faith and practice are found in the Catholic expression, because it presents religion in its corporate aspect. Here Evangelicals need to be extremely careful.

What are the essential features of Evangelical belief? Fundamental to Evangelicals is the consciousness of a Divine power convicting them of sin, for which they could not atone, and which, in their own strength, they could not overcome. By this Divine power they are led to find in Christ not only the full and complete atonement for their sins, but also a righteousness of God which, by faith they can make their own. Thus they are not only pardoned, but counted righteous and possessed of full adoption as sons of God. It was the same Divine power that, entering into their personality, made them, just so far as the old self did not betray them, actually new beings, one with the Risen and Glorified Christ, and in His strength, more than conquerors over the power of sin. Further, it is their conviction that He Who had so called and made them His own would not forsake them, since He had of His infinite love, from all eternity, predestined them for this glorious inheritance. It is further essential to their belief that they are called to work in the world for the salvation of souls. Hence their missionary enthusiasm.

It is a complete misunderstanding of Evangelicalism when Dean Church says that "Evangelical teaching did not get beyond the first beginnings of Christian teaching, the call to repent, the assurance of forgiveness, and a profession of unworldliness compatible with being on very easy terms with the world." Evidently Dr. Micklem has been reading Dean Church's partisan volume on the Oxford Movement, in view of his sermon at St. John's, Balmain, reported in the Sydney Morning Herald on Monday, June 26, where he said that "there was need to remember the difference between the individual and the corporate in religion. The evangelical revival was wholly within the sphere of personal religion. It made its appeal to the individual, and made the converted soul its aim. It forgot that salvation was the way of the Church."

It needs to be borne in mind and repeatedly asserted that the Evangelical, standing as he does, for the simple expression of his faith in Christ Jesus, has remained as an integral part of the Church. In other words, the work of Evangelicalism has been done within the Church of England, and in strict conformity with its doctrines and discipline. It was the Evangelicals who had inspired the Church with new ideals of Catholicity of spirit, and of self-sacrifice even unto death for the sake of those ideals. It has brought men back to the teaching of Holy Scripture—not of neglected fragments to bolster up preconceived ideas, but of Scripture as a whole, of its testimony to the needs of men, and of the overflowing grace and love of God. It has thrown its weight decisively into the scale of betterment of political and social life, of care for the poor and oppressed, of philanthropy in its widest form and in its highest ambitions. Now it is this faith and its expressions that the Tractarians 100 years ago attacked, and which are held up to contempt and scorn to-day as an inadequate expression of the Christian religion. In fact, Evangelicalism has been ridiculed and attacked not in the name of irreligion, but forsooth, because Anglo-

Catholicism poses as a higher and more enlightened faith. Dr. Fairbairn, the learned former Principal of Mansfield College, Oxford, gives the lie to this pose when he says, "Happy will it be for Anglo-Catholicism, which we may, in contradiction to the Evangelical, term the ritual and sacerdotal revival, if, once it has run its inevitable course, men can trace one half as much human good to its inspiration."

Why cannot Evangelicals pray and work for unity with their Anglo-Catholic brethren, whose doctrine and practice are the outcome of the Tractarian Movement, and who approximate the Anglican formularies and teaching more and more in a Romeward direction? The answer is "Loyalty to Christ forbids!" Its doctrine of works, of Mariolatry and the rest, take away the Crown rights of our Lord Jesus Christ. Evangelicals cannot shut their eyes to the fact that the Catholic system, as it is called, is not to be found in the teaching of Christ and His Apostles. It is a product of a later age, and a product that has had disastrous consequences so patent throughout Christendom. Apart from major considerations, over one thousand Anglican clergy have gone over to Rome since 1833, those who have remained have endeavoured to build up an Anglican replica of Rome without a Pope. This Anglo-Catholic section has found itself borrowing from Rome not only ceremonial and doctrine, but the external demarcation line of Episcopacy, based on Apostolical Succession. The consequence is that an organisation, not of Christ, has been created, which comes between Christ and all non-episcopal Churches, and demands, as a condition of membership of the Body of Christ, acceptance of Episcopacy.

The essence of the Oxford Movement was an attempt to assert the existence of a corporate body, wholly clerical, possessing a Divine right to prescribe for the nation its faith and worship. But of one thing Evangelicals are sure, namely, that the Holy Catholic Church of Christ throughout the world can never be dissolved by human experiments upon ecclesiastical organisation. For where Christ is, there the Church is. "We are in Him That is true." That is the foundation stone of the Reformed, Protestant faith. Personal union with the living Lord comes before all organisation, is independent of them, and communicates to them whatever they have of true spiritual life. We Evangelicals know that nothing can ever prevail against the Holy Catholic Church, but we also know that the Holy Catholic Church includes all whom God includes in the mystical body of His Son, the blessed company of all faithful people throughout the whole world, and in all ages.

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Protestant Reformation Society.

106th Annual Meeting.

ANOTHER year of splendid work stands to the credit of this old Society. The Chairman at the annual meeting in London said that the Oxford Movement and its result, Anglo-Catholicism, fostered that religion of the natural man in which he was merely a spectator of forms and ceremonies.

Rev. Dr. C. A. Weeks.

One of the principal speakers at the Annual Meeting was the Rev. Dr. Weeks, now Rector of Fenny Compton, and formerly Headmaster of Trinity Grammar School, Sydney. Dr. Weeks dealt with the fallacy that the opposition of Evangelicals to the proposed celebrations of the Oxford Movement this year was simply the outcome of a deep-rooted prejudice which was to be deeply deplored. Dr. Weeks showed that the objections sprang from a deep-rooted principle.

The Oxford Movement, he said, might be treated in three great phases.

First, there was the Tractarian Movement, roughly from 1833 to 1845. He wanted to give the men who launched that Movement credit for being actuated by the loftiest motives, but that only intensified his keen regret that the first steps were such as they were. The great mistake which underlay the whole Movement was that they drew their inspiration and their ruling ideas not from the Word of God (though, of course, that had its place), but from the writings of the Fathers. He was quite sure that was the clue to a great deal that followed. Only too early the simplicity of the faith of the Lord Jesus was obscured and attacked. Paul and Peter and John and Jude all spoke of false doctrines making their appearance and corrupting the simplicity of the Gospel of Christ. By A.D. 280 Tertullian and Cyprian had formulated sacerdotal ideas of the ministry, the Lord's Supper and the Church. In 1845 Newman went over to Rome, and the first or Tractarian phase ended.

Second, the Ritual phase followed—altars, decorations, banners, lights, incense, vestments. Browning described vestments in a stinging phrase, "The needlework of Noddledum." In the third place, there was the Anglo-Catholic phase. All reserve was now abandoned. Frankly and unashamedly, Ritualism was now the expression of "Catholic" doctrine, always with the great objective of Reunion with Rome. The years had seen an ever wider divergence from the standards of the New Testament—Transubstantiation, Mariolatry, Purgatory, the Confessional. In short, all for which the martyrs bled and died and burned was now to be repented of in sackcloth and ashes.

"The Church Times," said Dr. Weeks, was anxious that Evangelicals should not misunderstand the purpose of the celebrations. "Pusey and Keble," it wrote, "fought for the Eucharistic sacrifice and adoration, for the recovery of the habit of sacramental confession, for the restoration in England of monks and nuns. A Requiem Mass is not a memorial service. The intention of a Pontifical High Mass is obscured and misrepresented if it be called"—as the Bishop called it—"a choral celebration of Holy Communion." In that act alone there was the full justification of the Evangelical position.

"Can we participate?" asked Dr. Weeks. "We dare not be false to our Lord, whatever the vexation of the Church. There is no middle ground left between the one sacrifice once offered for sinners and the sacrifice of the Mass."

Church Missionary Society, London.

134th Anniversary.

THE one hundred and thirty-fourth Anniversary of the Church Missionary Society has just been celebrated in London by a series of enthusiastic gatherings, at which the various departments of the Society's work have been brought forcibly and earnestly before large audiences of friends and supporters of C.M.S. gathered from all parts of the country. The dominating note throughout the Anniversary may be expressed in the title of the C.M.S. Short Report for the year 1932-33: "The Advancing Company." There was a deep sense of thankfulness in all our hearts when we heard that in a year of great stress and difficulty the financial result had been much better than was expected, and that the whole lesson of the report of the year was a lesson in advance.

The Annual Festival Service attracted a large congregation to St. Bride's Church, Fleet Street, and the whole service was bright and uplifting. The singing was effectively led by the choir of Croydon Parish Church. The Rev. W. Wilson Cash, General Secretary, and the Rev. Arthur Taylor, Vicar of St. Bride's, conducted the service, the preacher being the Bishop of Leicester, Dr. Cyril Bardsley, who was Honorary Secretary of the C.M.S. from 1910 to 1923. Among the robed clergy were Bishop Taylor Smith, Bishop Kitching (Bishop on the Upper Nile), Bishop Curtis (Bishop of Chekiang), Bishop John (Assistant Bishop on the Niger), the Archdeacon of London (the Ven. E. N. Sharpe), as well as several clerical members of the Society. The Bishop of Leicester preached an inspiring sermon on the text Acts 1, 8, "Ye shall receive power"—and referred to the presence and power of the Holy Ghost, available to-day for advance work in Christ's Name, on the basis of faith in God and lives filled with the indwelling Spirit. The Bishop then referred to the Holy Spirit's work as the Giver of vision, and the Revealer to men and women of God's great plan.

The Annual Review.

The Rev. Wilson Cash, General Secretary, in presenting the review of the year, had a story to tell which was full of encouragement and a lesson in advance. He prefaced his statement by a tribute to the services rendered to the Society by the President. The whole of the Report in a year of financial difficulty, in a year of what is called economic crisis and terrible unemployment, is a report of steady and continuous advance. It is one of the most marvellous things about this Society, that you may hit it, you may attack it, you may do what you like, but the old Society comes out on the top. We emerge this year really on the top, and this is not because we are the C.M.S.; it is because the blessing of God rests upon this work; and because it is a Christ-like work God is blessing it." And in a final word in regard to the future, he urged that the advance would not depend only on the number of men and women, or the

size of the grants. It was going to depend on how far God could use them to the full for His service in the Kingdom of God.

God was very patient with us in our failure to supply all that seemed required of us for the tasks set before us, and was continually giving us inspiration and placing before us fresh calls. It was chiefly from Africa that these calls were coming, and how hard it was for the missionary to have to say, "We have no one to send, and no money to pay those who could go." The challenge came to us in many ways and always it was a challenge to go forward. The needs of heathenism are clamant on every side with new calls for more concentration and co-operation. The new problems that arose called for our constant and renewed prayers that great grace might be given us in our service as fellow-workers to the Kingdom of God.

Mr. R. L. Barclay, in presenting the Treasurer's statement, said that there had been a reduction in the income available of £16,000. On the other side, they had reduced their expenditure by £32,000, and the deficit on the year's working amounted to £10,000. The actual cash received was £404,000, a decrease of £36,000 on the previous year. It was a relief in these most difficult days that the figures were not worse, and he thought that the result, in the circumstances, was really magnificent.

The Bishop on the Upper Nile, the Right Rev. A. L. Kitching, who addressed us as "Fellow Evangelists," moved a resolution which he said emphasised thanksgiving for what God had done in the past, and stressed the fact that the primary task to which we set our hands was Evangelism. We were called to reveal Christ to the Africans, and in a deeply interesting address the Bishop illustrated how the Gospel message came to the Africans and what it meant to them. The Gospel of Christ brought to the Africans a new certainty, a way of approach, a new standard, and new motives. The Bishop stressed the need of education and said that what they wanted to give them more than anything else, was a spiritual education.

The next speaker was Mr. G. S. Ingram, from the United Provinces, who took us in thought to the seven Mass Movement areas in India, and gave a most heartening account of the way in which God was blessing the work among the outcasts. There was spiritual advance all along the line. The Cross of Christ was advancing, the Kingdom was coming, and God was forming a people unto Himself. Mr. Ingram said he had a vision of India as a Christian country, which God was giving to us as an outcome of the Mass Movements.

A very impressive concluding address was given by Canon H. W. Blackburne, of Windsor, who, in admirably phrased sentences, described his impressions of a recent visit he had paid to the Sudan, and paid a fine tribute to the value of C.M.S. work and the splendid heroism of the missionaries.

A stimulating meeting closed with the Blessing pronounced by Dr. Bardsley, Bishop of Leicester.

THE VALUE OF WORK.

Thank God every morning when you get up that you have something to do that day that must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.



NEW SOUTH WALES.

Diocese of Sydney.

UNEMPLOYMENT.

Clergymen Appeal to Governments.

The Lithgow district ministers' fraternal has adopted a motion associating itself with the Synods of Bathurst and Newcastle, and the Presbyterian Assembly, directing the attention of the Government, private employers, and all church people to the "scandal of world-wide unemployment and the pitiful condition of many of our Australian unemployed."

Sympathy is expressed in the motion with the Government in their difficulties and appreciation of the efforts they are making to overcome those difficulties. It emphasises the conviction of ministers that the relief scale being paid is woefully inadequate to meet the needs of continued unemployment.

The motion adds: "This Fraternal would especially plead for additional consideration to the needs of the unemployed of Lithgow, Portland, and Wallerawang areas, owing to the great percentage of population suffering from long continued unemployment, and the extreme severity of the climatic conditions. It would further urge the Federal Government to confer with the State Governments with a view to calling an Australian conference, representative of all classes and interests, to examine the motives and mechanisms of a system under which so much suffering and poverty is being endured."

The motion finally calls upon all Christian people to continue in prayer on behalf of the World Economic Conference, that it may be able to mitigate and finally overcome the evil of unemployment.

ST. ALBAN'S, EPPING.

Sir John Harvey, in an address at a men's breakfast at St. Alban's Church, Epping, stated that the supreme gospel of Christianity was the recognition of Christian brotherhood, and of man's duty towards his neighbours. That was the answer to those who contended that man was but an animal striving for his own benefit. Selflessness as opposed to selfishness signified an ideal that would carry them far towards a realisation of what was implied by the words Christian brotherhood.

Sir John said that it had come to be realised that if personal religion was to be of any use, it must become a part of the everyday life of those professing it, and must show itself as Christianity in action, as exemplified by the work of such bodies as the Young Men's Christian Association, the Church of England Men's Society, and Toc H. As Christians, they had come into a great inheritance. Chief among their duties was to show that they were Christians on the seven days of the week. There was no prize in the accepted sense of the word. The struggle itself was the prize, and when they had won it they would have the satisfaction of being able to lay it at the feet of their Lord. Men were given powers, not for their own use, but for the benefit of their fellow men.

CANON HAMMOND'S PIONEER HOMES.

Canon R. B. S. Hammond, in an address to the Sane Democracy League, Sydney, gave an account of the aims and success of his "Pioneer Homes" scheme at Liverpool.



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asked why the blacks did not keep away from the towns. The reply was that their lands and rights had been taken away from them by the white race.

"It is our land policy in Australia that is bringing these people into the townships, and we have damned them with our drink and our devils," added Bishop Kirkby. "I plead that there should be a stronger sense of responsibility on the part of the white people. Whatever wrongs have been done in Central, Northern and Western Australia are wrongs in which we all have some part, either directly or indirectly."

The annual report stated that there were 80,000 aborigines and half-castes for whose care and protection no adequate policy had been devised. The Federal Government had improved the conditions of the natives in North Australia, but dissatisfaction still existed regarding the methods of recruiting natives for pastoral employment. In many cases the recruiting savoured of coercion. It had been stated that white settlers secured recruits by carrying rifles. A case had been reported where a native took a holiday, and upon being recaptured by his master, was whipped and set to work again. The association had written to the Minister for the Interior (Mr. Perkins), on the subject, and he had replied that if proof could be supplied, the case would be dealt with. The birth-rate of half-castes was normal, and it was a great problem which would have to be faced.

Diocese of Newcastle.

UNEMPLOYED.

"Relief Inadequate."

Clergymen Urge Action.

A conference of clergy, convened by the Dean of Newcastle (Very Rev. W. H. Johnson), and comprising about 80 representatives of districts from Gosford to the Lower Hunter, decided in Newcastle last week to express the view that present unemployment relief was inadequate, and that the Government should take immediate steps to remedy the position.

One resolution unanimously carried by the conference was:—"That in view of continued and widespread unemployment, this conference of ministers of religion views with grave concern the increasingly unsatisfactory conditions of the unemployed, and expresses its conviction that the relief at present being given is woefully inadequate to meet their needs. It requests the Government to make immediate and adequate provision for the housing, feeding, clothing and general welfare of the unemployed. It records its conviction that serious deterioration in standards of Australian citizenship can thus be arrested till a permanent solution is found of our present distresses."

A committee was appointed to extend the movement through the State and Commonwealth, and it was also agreed to ask the Federal Government to consider the appointment of a non-political committee to go into the question of unemployment.

In opening the conference, Dean Johnson said that the Newcastle district had received generous attention from the Government, which was spending money on public works in the district, and so affording employment to many men. The action of the Government in deciding to spend £50,000 on boots and clothing for the unemployed was appreciated. He also expressed appreciation of the Premier's determination to encourage industry. They all knew that there were instances of fraud, and that there were some who sedulously avoided work and tried to sponge on the Government. The stark fact facing them, however, was that there were thousands of honest citizens who were now facing the third or fourth winter in destitution. It was the duty of the church to stir the conscience of the community to a sense of the gravity of the situation.

Diocese of Goulburn.

PRESENTATION TO THE BISHOP.

The diocese will say farewell to its Bishop on Sunday, 24th September, the Consecration Festival of St. Saviour's Cathedral. This will be observed on the lines of a "Synod" Sunday, although no Synod will follow. In other words, clergy and laity from throughout the diocese are asked to worship in the Cathedral on this Sunday. Concession fares will be applied for to facilitate this. The clergy have been advised that, as for Synod, they may arrange for their honorary lay readers to conduct the services in their parishes on this Sunday.

The Archdeacons (Archdeacon Pike, Queanbeyan, and Archdeacon West, Wagga) together with the Rural Deans (Canon Hirst,

QUEENSLAND.

Diocese of Brisbane.

THE CONSTITUTION.

The Synod of the Diocese, at its recent Session, decided to postpone until next Synod, a year hence, a decision respecting the adoption of the draft constitution of the Church of England in Australia.

The Outstanding Problem.

In his charge to the Diocesan Synod, the Bishop Coadjutor, the Right Rev. H. H. Dixon, said that unemployment is "the great outstanding problem of the world today—the cause of deep-seated discontent—a fear which darkens the soul of many a bread-winner—a curse which threatens to destroy the very morale of the youth of our country. The latest figures which I have obtained of the position in Queensland show that there are approximately 100,000 men, women and children involved in this dreadful horror—nearly one-eighth of the total population. For any Government which honestly tries to face such a task, we must have the deepest sympathy. The thousands cannot be left to starve, and therefore taxation becomes both imperative and heavy. As Christians, I am certain that we should refrain from grumbling and even if further taxation be imposed we should be thankful that we are able to contribute to the amelioration of conditions which cause such untold misery. Let it be clearly stated that the Church is not indifferent to the magnitude of this problem. The Social Service League, which was called into existence by the late Government, knows no creed and no politics and addresses itself to the task of relieving the more urgent cases of distress and it realises to the very full upon what section of the community it can rely when it seeks for those who are willing to do its hard work, demanding utter selflessness and much self-denial, and is without either advertisement or self-glory. I thank God and glory in the fact that it is the Christian community upon which it can depend and to which it can make its appeal."

The Cathedral.

Continuing, the Bishop said:—"How I wish that I could so deeply impress this necessity for a wider outlook upon the members of Synod that they would realise the painful position into which the Dean and his Cathedral Council have been forced. The Finance Board has cut down the grant so drastically—no one blames the Board, not even the sufferers—that even after having received very substantial additional help from the ordinary Cathedral congregation, the Dean and his Council have somehow to find annually another £500. If they cannot, the whole standard of the Cathedral services will have to suffer, and the Cathedral will have to be much in the position of a

recommend that drastic changes should be made in the administration of the mission.

Diocese of Ballarat.

St. Aidan's College.

The report of the Bishop in Council to the recent Synod explained the reasons that led up to the decision to close St. Aidan's College, and submitted to the Council the following Resolutions passed by the College Council:—

1. That the Council of St. Aidan's College regretfully recommends to the Bishop-in-Council, in terms of resolution of last Synod, that St. Aidan's College be closed at the earliest possible opportunity.
2. That the Council welcomes the proposal of the Bishop that in future a period of residence at a University be a normal preliminary to Ordination in this Diocese.
3. That the Council expresses its profound gratitude to Mr. Moorhouse for the magnificent work he has done as Principal of the College and records its regret that it has become necessary to close the College.

The Bishop-in-Council endorsed the resolutions and requested the College Council to arrange for the care of the College property and also consider future policy in regard to it.

The Bishop reported to a later meeting that arrangements had been made for a caretaker to live in the Bursar's quarters and look after the buildings and grounds in consideration of receiving free lodging. The Sub-Warden's cottage is occupied by the Rev. H. E. Nollenius, who is now in charge of the parochial district of Wendouree. The College buildings could still be used for Clergy Retreats, etc.

Diocese of Gippsland.

THE REPORT OF THE MISSIONARY COMMITTEE.

The Rev. J. H. Blundell, Hon. Secretary of the Diocesan Missionary Committee, presented this report at the recent session of Synod.

It was shown that the Diocesan Assessment of £1,300 had not been received. The amount received fell short by £280 of the sum required, £1,019 being contributed by the parishes.

Six parishes and districts exceeded their quota, while three just reached the quota. Twelve parishes and districts fell below half their quota.

In view of the figures, the Committee has been compelled to revise both the Diocesan and Parochial Assessments. The amount of £1,100 was accepted (£800 C.M.S. and £300 A.B.M.) as the Diocesan objective for 1933.

The Committee is desirous of fostering Parochial Missionary organisation and is taking steps with a view to helping parishes in this direction.

The annual Christmas Box for the diocesan own missionary was forwarded as usual. It was packed this year by Sister May and a Deaconess Community, and a splendid lot of goods was contributed by the Diocese. The Deaconesses are not able to continue this work, so the Committee has to seek for a new organiser for the Box immediately.

The Rev. L. W. A. Benn, Th.L., rector of Morwell, was appointed by the Committee to be Diocesan representative of the Society for Promoting Christian Knowledge.

VICTORIA.

Diocese of Melbourne.

ROPER RIVER MISSION.

The report of the board of inquiry into affairs at the C.M.S. Roper River Mission Station in Northern Australia will be issued at an early date. The board was comprised of Mr. E. T. Asche, Crown Solicitor for North Australia, the Rev. C. H. Nash, representing the Church Missionary Society, and Dr. Cecil Cook, chief protector of aborigines in North Australia.

Disquieting reports about conditions on the mission station were first received by the Federal Committee of the Church Missionary Society in February. When an official intimation of the intention of the Federal Government to appoint a board of inquiry was received, a delegation from the society was commissioned to go to Roper River. The delegation inquired into conditions and methods adopted at the mission, and it will make a separate report to the Federal committee of the Church Missionary Society. This report, it is believed, will

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Arab, being a kind and liberal-minded man, took no notice, because he thought the camel a lovable creature that would do no harm. Encouraged by this, the camel became bold and thrust his head and neck in. The Arab became alarmed, but it was too late; the whole body came in next, and evicted the rightful owner and his family from their too small home.

Mr. Barder is apparently disputing facts of the ancient history of the Oxford Movement. There is no necessity for this; it is a waste of time. Let us look at its real issues, as we see them to-day, even in Australia. Is this gentleman not aware that among other changes in many of our Churches, the "Book of Common Prayer" is totally ignored, and foreign trash being substituted?

If Mr. Barder is, as he says, an Evangelical (and St. Paul's instruction to Timothy was "be an Evangelist") and does not wish to be silent during the Oxford Centenary celebrations, he could not do better than warn his flock of the great errors being introduced to his Church under the cover of their movement.

It would be well for Anglicans to know the views of an eminent Roman Catholic divine on the Oxford, or Ritualistic Movement. Monsignor Capel, in a letter to "The Times" (England), 12th January, 1875, wrote, during the course of a press controversy:—"When I see our Roman Catholic prayers transferred wholesale to ritualistic books of devotion; when authors like Mr. Orby Shipley publish the 'Ritual of the Altar' according to the use of the Church of England, and I find therein the whole of our Mass; when clergy and laity from the Ritualistic party assure me they have been in the habit of confessing and receiving absolution, have constantly prayed to the saints and the angels, and have neither added nor taken away from what they believed as Ritualists concerning the blessed Sacrament, I cannot, notwithstanding Canon Liddon's explanation, do otherwise than assert that the Ritualistic clergy are assuredly disseminating our doctrines (i.e., Roman Catholic doctrines)."

And the Roman Church of to-day is still quietly smiling at our Anglo-Catholics and their mimicry.

Mr. Abram, from a different position, levels a dart at the Anglican Church League and the "Australian Church Record." The League is an institution or society which any true-hearted member of the Church of England Protestant and Reformed may join. Its policy is embodied in a motto adopted by an old Volunteer Regiment, "Defence, not Defiance." The same can be said of the "Record," but the trouble is, when acting on the defensive, one cannot avoid hitting the aggressor by hitting him hard with the truth.

THE OXFORD GROUP MOVEMENT.

Miss Louisa Brown, Wentworth Falls, writes:—

In reference to an article with the above heading appearing in your pages of June 1st, I would like to add yet another protest against this Movement; notwithstanding the extending to it of the hand of fellowship by a list of clerical members of the Church of England. By the way, the allusion to Canon Grensted, elsewhere described as "one of the foremost scholars, and psychologists," in "For Sinners Only," and his account of having received "guidance," is not very edifying; there may be many interesting books written upon the Movement, and many true Christians have been drawn into it by its "form of godliness," but many of them have severed their connection because of fundamental errors. Surely the only way to test anything of the kind is upon the authority of the Bible? They boast that they have no doctrinal basis, and will not even answer questions upon the Atonement. The Scriptures tell us to avoid such (ii John 9-11). They do not deny doctrine, but evade and pervert it. Such words as "the blood of Christ" is considered a "theological term," and so to be avoided. Can this be of the Spirit of God? The Word of God takes a secondary place. Though Bible reading is recommended, its systematic study is considered non-essential and no instruction is given as to the way of salvation, justification by faith, or any of the chief truths of Redemption. In fact, the "changed lives" might well be described as Moral Conversion, and in no sense the new birth of the New Testament.

It is a mixed community; all are welcome, none are asked what they believe; the Modernist, Fundamentalist, Rationalist, Christian Scientist, etc., which proves that there is no objection to a false interpretation of the Scriptures. The Bible says: "Can two walk together, except they be agreed?" Has the confession of past sins in public any Scriptural authority? Are we not told that God puts our sins behind His back when

we accept His full salvation, through the shed blood of Christ?

The Group "sharing" meetings are a recitation of past sins, which, in some instances, have been described as a "pouring out of filth not fit for decent ears"! This does not seem to have much bearing upon the Divine cleansing. One of these meetings, perhaps many, was held in a ballroom, attended by 2,000 people, men and women, in full evening dress, with wonderful display of jewels and colouring; on the platform were men and women of title, besides clergy and others. There was no prayer or reading of Scripture, but several were called upon to speak of their experience in sin. This was done amidst jokes and laughter. I ask you, Mr. Editor, is it likely that the Holy Spirit of God would be present at such a gathering as this? and I would earnestly ask you to use your valuable paper to protest against a Movement which is so evidently a mere counterfeit revival.

Christians, wake up and study your Bibles, and beware of humanised Christianity! In the article referred to the quotation is given, "He that is not against us is for us." Would the teaching which withholds God's only way of salvation, through the shed blood of Christ, be "for" or "against"? My information comes from those who have been in the heart of the Movement, one for eight years, but finally left it "out of loyalty to our Lord."

THE PARISH DANCE.

"Churchman" writes:—
I have before me a parish paper with the following notice: "The parish hall has now established itself as an annual event. Last year it was a splendid success. This year we want to eclipse last year's record. . . . Music, dancing, cards, novelties, charm, men and winsome damsels—not to mention the clergy—and last, but not least, a supper delectable enough to tempt the most jaded appetites, what more can we offer?"

Is this the kind of method by which to fulfil that function of the ministry which in St. Paul's words is the perfecting (or the fitting) of saints for their work of the ministry, in building up the body of Christ?

WHERE ARE WE?

The Rev. D. J. Knox, of Gladesville, N.S.W., writes:—

The Rev. W. G. Coughlan, rector of Corimal, N.S.W., asks the above question in your last issue. In his letter he quotes from a letter of mine published in the previous issue, in which I make a reference to Modernists. Mr. Coughlan goes on to make what he claims to be a second quotation from my letter. But I did not write these latter words, nor am I in any way responsible for them. I pass this by and the inference that is drawn from it in his letter though even the appearance of casualness in a matter of this kind leaves a painful impression on the mind.

If I spoke with disapproval of Modernists, Mr. Coughlan has the right to ask me for my reasons. And one reason is this: Many Modernists do not believe in the Virgin Birth of our Saviour, they do not believe in His true Deity, His bodily resurrection, His ascension in the sight of the Apostles, and His session at the Right Hand of the Father. Does Mr. Coughlan believe these doctrines as they are taught in the Bible and held by the Church? If he does, then I should say that although he writes in defence of Modernism he himself is no Modernist (as yet at least). And so far as he and I are concerned we do pretty well know where we are.

Modern Heresies.

We are apt to look back with a certain aspect of blame, on the old days of Puritanism, the earlier part of the 17th century, the days of the Solemn League and Covenant, when what now seem to us to be but trivial matters of opinion, were exalted into crucial issues. But those days were characterized by one inestimable virtue,—men were in earnest as to what they believed. They were indeed intolerant, possibly too intolerant, of error; but at least Religion was a serious matter. They lived up to their Creed, and gross error and infidelity had little chance to raise their heads.

How different things are to-day. The grossest errors in belief, the utmost infidelity in life, are complacently tolerated; and are rarely, if ever, denounced, even from the most orthodox pulpits. The clergy know well that their flocks are being led away into all sorts of false belief; and

they have either entered into a conspiracy of silence; or they think it inexpedient to warn their flocks lest (as some frankly say), by denouncing evils they should advertise them; and so might actually hasten the movements of their people into the paths of error. It is but a poor compliment that men pay to themselves and to the usefulness of their ministry, when they can openly express a fear lest a denunciation by them of falsehood and error should result in a movement of their flocks in that direction.

There are three leading forms of Unbelief and False Belief rampant among us to-day; they are Theosophy, Spiritualism and "Christian" (so called) Science; and, if common report may be trusted, they are going ahead (as one business man put it), like wildfire, and are enticing thousands away from Christ and from the faith.

What bait Theosophy offers, I do not know; unless it be just a general promise of increased knowledge. There is nothing, one would think, very attractive in the promise of countless re-incarnations into forms varying, according to merit gained, from a mosquito to a cow or even a Buddha, to be finally lost in Nirvana, like a drop in the ocean. But probably the real attraction lies in the idea that each man may become his own Saviour; the offence of the Cross is avoided; and there is a ministering to man's self-love and spiritual pride in the teaching that he is independent even of God; for Theosophy, which is only modified Buddhism, knows no God.

The bait offered by Spiritualism is the oldest ever offered. It is the bait that the Enemy of God and man offered to our first parents, the bait of forbidden knowledge,—world, and even with the spiritual world, and even with the dead;—the Sorcery and Necromancy that have always been most strictly forbidden by God, but which in all ages have been most keenly desired by man; one of the strongest temptations of the Evil One; and which in these last days is apparently being practised as freely as at any time in the world's history. In the "Sydney Morning Herald" advertisement of Spiritualistic meetings, as against 17 Presbyterian, 14 Anglican, 13 Baptist, etc., etc.

The bait offered by so-called "Christian" Science, is bodily health. "Christian" Scientists assert that there is no such thing as sickness,—to imagine that you are sick is nothing but a folly and a delusion. You are as well as ever you were. The whole trouble is that the idea of Influenza, or Mumps, or Measles, or Meningitis, or Cancer, or Arthritis, has somehow got into your foolish brain; and you are actually giving way to the wholly baseless idea that you have a temperature or that your limbs are stiff and painful or your joints knotted or twisted, or you even go so far as to imagine that pain keeps you awake at night. How ridiculous! The remedy for such folly is simple. Go to a "Christian" Science meeting, or to one of their teachers, and you will quickly be put on the path to health. Deny strongly and persistently that you have anything the matter with you; get up and do your work; go to the office or to the store; take your accustomed place at the desk or the counter. If the Manager tells you that you have the pallor of tuberculosis or the scarlet hue of erysipelas, just deny it strongly; tell him that's how you always look when you are well; and go on like a hero until you drop. For the idea of death itself is only a concession to present day ignorance.

Very foolish, you say, but not wicked. Ah, but wait a minute. The "Christian" Scientist not only denies that there is such a thing as sickness, but he denies that there is such a thing as Sin. The central point of all real Christian teaching is that Christ died for our sins. Mrs. Eddy strikes at the heart of Christian teaching by boldly asserting that there is no such thing as Sin, and that Christ didn't die at all. They thought that He was dead, and so they buried Him; but that He cured Himself by "Christian" Science, and in three days came out well!

Similarly Christ raised Lazarus "by understanding that Lazarus was not dead" (Science and Health, latest edition, p. 75). How long it would have taken for Lazarus really to die, Mrs. Eddy does not say. He had been already four days in the grave. Yet this cult claims to be "Christian," and it is spreading rapidly; and Christian ministers are as a rule silent; and do not warn their people against it.

"But," says somebody, "it establishes its claims by its miracles of healing." Are such things then sufficient in the present day to establish the truth of a system that contradicts the central truths of Christianity?

With the Editor's permission we may look again into this matter.—(Contributed.)

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Editorial

Peopling the North.

IT is a great pity that ecclesiastics publish their obiter dicta with regard to matters of which their knowledge is, to say the least, very limited. First we have the quietist, Dean Hewlett Johnson, of Canterbury, England, suggesting that Northern Australia might well be peopled by the Japanese, and then the Roman Archbishop Duhig, of Brisbane, comes along with a suggestion that to hold Australia for the white race we might give some other European country an interest in it, not by conceding any of the actual territory of Australia, but for instance, by allowing Germany to have back her pre-war possessions in New Guinea, on condition that, in proportion to the privileges granted to her, she should contribute ships and men to Australia's naval defence. The same treaty might be made with any other European Power desiring possessions in the Pacific, where the British Empire and the Commonwealth should remain in supreme control.

The first proposal is a preposterous one, made by a benevolent Churchman known for his artistic tastes, who has recently visited the Far East, and knows nothing about Australia. The whole thing is ridiculous on the face of it. As to the other, what useful purpose could be served by the gratuitous offer to return the Mandated Territory of New Guinea to Germany,

or to hand over other islands in the Pacific to some European Power, we are unable to understand. We would advise these clerics to stick to their own task. Australia has to people Northern Australia with British stock, and administer adjacent territories—and she had better get to these jobs with a will.

We don't want to call in the dingoes to protect our flocks from the crows.

Extremes Meet.

THE Hitler regime in Germany, and the Vatican in Rome, have entered into a concordat. Thus two autocracies meet. The text of the agreement has not been published, but it is known that it regulates under a single Concordat the existing agreements between the Vatican and Prussia, Bavaria, and Baden. It is understood that the Vatican conceded complete withdrawal of Roman Catholic Priests and organisations from politics, while the integrity of Roman Catholics' education is guaranteed. Rome is ready to concede much, provided she has the education of her children in her own hands. Therein lies her strength. Hitler is a Roman Catholic, and as blood is thicker than water, we are not surprised that he has come to heel under the Papacy's master hand. No wonder that immediately he received the news of the Concordat he rescinded instructions for the dissolution of Roman Catholic organisations, and ordered a stoppage of measures against priests and leaders, and forbade a repetition of them.

We are of opinion, however, that the German nation has a long way to go yet! Maybe, at the moment, she is subject to hysteria, brought on by a crushing Treaty, disillusion and malnutrition. Hitler, with his half-baked economic theories and crudely materialistic nationalism, may be having a temporary reign of triumph, but the whole story has not emerged. The Germany of Luther and Melancthon, of Harnach and Deissmann, will have something more to say. Meantime Germany needs our prayers. She is learning hard and bitter lessons.

Drink in Australia.

IN keeping with Great Britain, there was, last year, in Australia, a decrease of 33 per cent. in the consumption of beer. No doubt the economic depression had much to do with this happy state of things, though high prices caused by high taxation, was also a cause. In this connection, temperance reformers note with much satisfaction that in New South Wales alone, publicans' licenses have decreased since 1920 by 534. Consequent

upon this in 1929, convictions for drunkenness totalled 32,995, and in 1931, 20,786. In 1932 the total was 21,400, which represented a decrease of 35 per cent in the four years, all of which is very gratifying. However, those who are working for a sober State will need to be on the alert. Agitation is afoot by the Trade that "there should be a redistribution of licenses, on account of congestion in certain areas, and lack of facilities elsewhere, with no provision for new and growing districts, and that the Licensing Board should be empowered to rectify the anomalies which at present existed. The Liquor Act generally wanted bringing up to date. Trading hours required altering, in conformity with modern conditions."

We hope that every opposition will be given to such proposals. Any scheme for redistribution of licenses would mean that districts now comparatively free from the sale of alcohol might be compelled to accept new licenses.

We are confident that the people in these districts do not want liquor bars in their midst. Efforts will be made to foist such upon them. Therein we see the value of local opinion. It is a matter for deep thankfulness that our temperance leaders are awake to all issues, but there is cause for people generally to be on the alert. The liquor interests will stoop to all sorts of tactics. They are awaiting every opportunity to further entrench their position, and gain advantage in location, sales and otherwise. Watchfulness and zealous temperance reforms are the calls of the hour.

The Blessed Company.

THE new Dean of Durham, England, Dr. Arlington, writing in "The London Daily Telegraph," points out that St. John X. 16, "One flock, one shepherd," shows that "The unity for which our Lord prayed is most clearly a unity of spirit, and not of external organisation, and the same is true of the unity which St. Paul preaches. A flock may own allegiance to one shepherd, and yet be divided among many folds, and the Christian Church would do well at all times to remember the great saying of the early Father, 'In necessary things unity, in doubtful things liberty, in all things charity.' Many Anglo-Catholics, following the Church of Rome, have a conception of uniformity which is opposed to this unity. Evangelical Churchmen will forever contest any hardening process in the Church, whereby a hierarchical system ruling an external organisation is made to be the Church, the Blessed Company of all faithful people.